

M1529
Wednesday, January 29th, 1969
Boston
Group I

Mr. Nyland: So, what will we talk about tonight. It's a little smaller Group, thank goodness, and really we can make it a little more *en famille*. So that there are ... when there are certain things now that really are in your way or on your heart in some way,... [Aside: Who's sitting in the back there. I can't see you. Huh? Can you sit somewhere else? Huh? Yeah.] ...if there are things that bother you or are not entirely clear or, let's say, to give each other encouragement ... or that there is something that you feel that is hampering in whatever way it may be hampering regarding yourself and your Work, regarding the atmosphere of the Group, regarding the difficulties of talking to other people ... new people and in general of course what is the place of Work in your understanding of it in your life—what you do about it, how you apply it—and try now to base it on the last three months or so of your meetings and what you remember, discussions you have had, arguments, things of that kind so that we get a little closer.

Because I would like to have more of that kind of intimacy; that we feel we are more One, also that you are in Boston but you are working with us in New York, and those in New York ought to work more with you here. John is doing his best, but there are, of course, always difficulties when a person is not at a meeting and he does not get from a meeting what everyone else gets in the meeting, which is a feeling, an atmosphere, a certain sense of the presence of others, a possibility of looking at the expression of one's face or the posture of people. All of that is gone. It doesn't go on a tape, and many times that what is discussed becomes simply a question which has to be answered .. and sometimes a little too abrupt in answering—that is, not knowing what is the cause of such a question.

So, when we can talk, we can talk about that a little more. What is it that bothers you. Or, what do you want to talk about. What is important.

Janice brought up a question yesterday. Didn't you?

Janice: Yes.

Mr. Nyland: I said maybe we can talk about it today.

Janice: Well, I felt that the thing that bothered me about Working was, um, is first of all when I tried to Work in the morning I was very critical of myself and I found this very hard—to keep my attention. Also, that I didn't plan a specific task usually. I got up with the hope that I would be able to Observe, I guess, and ... and this has been going on, and I wanted to ask you for a task for that reason, because I felt that whenever I gave myself a task that it wasn't strong enough, somehow, in me. Uh, I couldn't somehow arrive at the right task for me, and so I never made a task.

Mr. Nyland: Why do you think it's so difficult to make a task for yourself.

Janice: Well, because I know there are so many things that are going on in my life that perhaps, uh, would be a good task and so I... No. It's because perhaps that's me. I ... I can never quite decide, and that's, that's...

Mr. Nyland: You mean so many things are wrong that no matter what you choose...

Janice: Well, I am critical and I go around and around and I never quite get to the middle until very later, you know? It's always this sort of thing. I am very interested in Work on myself, and...

Mr. Nyland: How long does it take before you come to a certain point.

Janice: I'm forced into it, I think, in most cases.

Mr. Nyland: No. No, what I mean is: You are with yourself the whole day...

Janice: Yes.

Mr. Nyland: ...and the circumstances change...

Janice: Yes.

Mr. Nyland: ...and then *you* change because you react towards them. And that is something that involves, then, whatever you are—how you will change. Because, it depends. When you are reacting to something from the outside you react towards that with your material, and whatever that is that is then stored away in you ... and you can say that's my personality and relations with people with whom you have had dealings before or situations that you know and you remember, always there will be in your mind some kind of an association with them which makes—or helps, in any event—to make up your activity.

So I think there is no particular difficulty about the variety of conditions under which you happen to live, but you are constantly with yourself and in that kind of a behavior. And you look at yourself in retrospect at the end of the day, you see how you have behaved and certain things were quite all right and other things were a little disagreeable for you, and other things—again, you felt that you should have been different, although you may not have been able to at least you hoped you could have been different—and whatever it is at the end of the day, if you look impartially ... as much as you can impartially about that what has happened, you can get a picture of yourself and it needn't ... may not be made up of liking yourself, or trying to excuse it or rationalize in certain ways.

I'm quite certain that you have a picture of how you behaved during that day as you went from one thing to another—conversations you had, the way you spent your time—and out of that you distill certain things; that that is probably a characteristic of mine, or I have that kind of tendency and I thought today again that I was that way: I may have been too quick in answering or I made it too slow, or I may have been hunting for certain words that I wanted to find and didn't find it, or I was angry because so-and-so had an expression on his face and I didn't like it, or I made a remark about the snow and I almost slipped. And whatever it may be, there are such a variety of different things that I encounter in the day that when, at the end of the day I look at them I say "Well, there may well be a possibility of improving or at least changing," and then you make the task the evening before.

Don't trust to anything else—to luck, or that the sunshine will tell you, or that somehow or other you will receive a level which puts you on a different kind of a road. You have to remain 'in charge,' as it were ... and that's why I say I don't think it is so difficult to find a certain task; particularly when it is something you want to go against or whenever you see a trait of yourself that you feel you ought to change, maybe you can change it or at least you can make attempts. And if you have forgotten at the end of the day all the variety of different attitudes you might have had, I would make a list even during the day so that at the end of the day you can recall what you were.

You see, to some extent this whole business of trying to Work on oneself is to acquire self-knowledge. And that is why one calls the level that we are trying to reach 'self'-Consciousness. It is a knowledge of oneself ... but it is a kind of a knowledge that I want to make sure that it is a truthful knowledge and that is not going to be shaken in the next couple of years, but that once

and for all I know what I am. And for that reason we say I would like to know by means of certain facts which are more 'truthful' or 'absolute,' that then I will know that is it, and that is what I am.

Now, if I want to have self-knowledge I want to find out how this what I call my 'personality' behaves during the day in activities in which I am engaged. And I can see that that what I am doing is a result of two forces ... or two influences and sometimes three influences. And one, of course it's obvious: That what I think, I act on; what I feel, many times I already express it when I have the feeling; and that whatever my body seems to want by itself without any thoughts or without any feelings, is the third possibility of the behavior form.

Try to see yourself in mannerisms. See what you are in language, using clichés. See how your reaction is to certain people always in the same way, or the kind of thoughts you get when you do the same kind of thing as you did yesterday and to what extent, then, you know that you behave, let's call it, 'mechanically,' but at least interested to find out what you are. And out of that kind of a self-study, at the end of the day you select certain things that you will want to tackle the following day. And that is the task. It becomes very simple.

You know what I mean. You don't ... you don't need anyone to tell you what would be, in this sense, 'good' for you—good to overcome.

Janice: No, that's very true.

Mr. Nyland: Yes.

Janice: I ... I know myself better than...

Mr. Nyland: Right, I'm ... I'm sure you do. The only thing is, if you want a task that I would give you, or a task which you take on yourself in the presence of other people, you increase the necessity of doing it. Because if you don't do it you will be a little ashamed and you don't want to confess that, whereas if you only keep it to yourself you can say, "Well, all right, all right and never mind and I couldn't help it" and let it go at that. So you don't have to give an accounting, but when it's in the presence of other people then of course you have to be honest and tell about it, and sometimes you don't want to do that.

Janice: But, maybe I need that kind of task now.

Mr. Nyland: Maybe, but I don't think you do.

Janice: Because I have a feeling that if I get complicated with mannerisms and so forth, um, then it's not simple anymore. That's why I need is a simple task, just Observing my body.

Mr. Nyland: Janice, you asked me for a task.

Janice: Yeah.

Mr. Nyland: I'll give you a task: To make a task for yourself.

Janice: All right. [laughter]

Mr. Nyland: All right? Now you are just as much bound [laughter], without knowing what kind of a task you will choose. A person will know himself or herself really the best. In general people are not fools. They know what they are. They may not always want to see it and they will also want to explain it away, but I think in a general way we have a fairly good knowledge of what we are, and our criticism of ourselves—of whatever we are—we know very well that it is justified.

Make a list tonight. The next night ... do it the evening before and write it up on a piece of paper so that tomorrow morning you'll find it next to your bed, the first thing you see as you get up: My task. Then if it is the kind of task you have to think about—that is, the creation of certain conditions—whatever may be involved, you spend 15 minutes trying to see how your day might be, based, of course, on that what you could expect or what you know already of what you have to do, and you try to visualize it, to see yourself, how you will be in certain situations. If the situation and conditions are familiar to you it will be fairly easy because it is almost repetitious, but in any event you see as if you make the day already reality by thinking about it and how it might be and how it will end. And your task has to have a place in you and the task has to relate to you ... and whenever you, then, fulfilling the task see yourself do that task, by association you have to remember why you want to do the task.

So, don't let's forget the purpose of a task: It simply means I want to try to Wake Up or at least I want to make an attempt; and whatever the task is, in that kind of activity I will try to see myself doing that activity—and then, again, as Impartially as I can.

All right?

Janice: Uh-huh.

Mr. Nyland: For one week.

Janice: Do different things each day according to...

Mr. Nyland: No, I think I would take one task for a whole week, every day. Because you will learn each day how honest you are. Because, also tasks are subject to a wish to interpret it in the nicest possible way for yourself. You will try to get away with just doing the task, and no more.

So that at the end of the week you can have a good review of how you have been regarding that task, and the following week you have to correct what was not right this coming week.

Janice: But, it would be the same mannerisms for a week, in other words for the same...

Mr. Nyland: Maybe. Maybe. If it's a question of your honesty regarding the task, it doesn't matter what I take. You have to learn to acquire something that is useful for you, and the task simply means that I use that task in order to make something of myself. And this, you might say, is like ordinary life; because I constantly want to improve—that is, I want to have other people have a better opinion of me—I will behave in a more truthful manner so that I don't have to make any excuses, and I don't want to lie so that I get into trouble. So, whatever it may be, if it teaches me during this coming week something of myself which I then have tried to undo or, in any event tried to understand so that it has given me more insight in myself, then I've reached a little bit more self-knowledge.

And I leave alone, now, the question of Impartiality. Because as I say, we are not such fools and we know well enough what we are at a certain time. Even if I don't always want to admit it, there is usually something that is felt—you are a little guilty, or it was mean, or you did not have the right attitude, or something of that kind so that you ... you become familiar with yourself.

Janice: What I mean by the same task is, do I go against the same...

Mr. Nyland: No. As I say, if it has given you more insight in yourself and more honesty, it doesn't matter what other kind of a task you will take.

Janice: Well, I ... I guess I don't understand. You said to keep the same task for a week, but yet you say to plan the night before according to the day, and each day is different. That's what I mean by a difference.

Mr. Nyland: The task... I see. The task is: What I visualize myself to be the next day.

Janice: Right.

Mr. Nyland: I want to use, in the task, a tendency I have. It may come up at different times during the day, in different conditions.

Janice: Right, but it is one tendency for the whole week.

Mr. Nyland: But it is that one tendency for the whole week, then it will give you that self-knowledge about that one tendency.

Janice: Right.

Mr. Nyland: All right?

Janice: Yes.

Mr. Nyland: When you have the self-knowledge, you can take another task; because you have something acquired from the first task which was like a deposit in you which you now can use in looking at it the following week in *any* kind of a task.

Janice: But the following week I correct the first week.

Mr. Nyland: You can use the same task if you wish.

Janice: Yes.

Mr. Nyland: Yes? All right?

Janice: All right.

Mr. Nyland: Good.

What other things? Who is Alan.

Andy: Andy.

Mr. Nyland: Andy. Who's Andy. Andy! Oh, Andy! You talk, sometimes a great deal, huh? And, I remember one tape with John Marshall and he kind of, let's say, 'sailed into' you.

Andy: I listened to that this morning.

Mr. Nyland: Ah. Was it any good?

Andy: I think it was. My ... my first reaction to it was, um, to question it, but then I realized that ... that he was probably right and I think it helped me to Work a lot today.

Mr. Nyland: Okay. Okay, as long as you got something out of it. All right?

Andy: Yes.

Mr. Nyland: Are there any questions you would like to ask. [pause] Maybe not now, but maybe you think about it. I would almost say, here's your opportunity.

What other things. Who... Yes, Bill.

Bill Clift: I was looking over my Work attempts this morning and why I was in Work, why... Some of the things you said last night I could write down, and when I review it I realize that an experience, an Awareness is not as clear now as it was months ago, or a year or so ago. I don't remember as clearly experiences of Awareness; it's more mixed with, uh, states or something, you know, with what I am—with the process of being in a Group or answering questions, or completely different things...

Mr. Nyland: There are two ways of looking at the clearness, you know. The clearness may be

the intensity...

Bill: Yes.

Mr. Nyland: ...and the clearness may be encompassing a larger surface. Both would make it less clear: When it is less deep, a little bit troubled or turbid; and when it includes more it also becomes less clear because the same amount is divided over a larger surface. I think it is the last. I think that you see much more, and that originally you saw only one or two little things of yourself and it was fairly easy because...

Bill: I didn't have to do so much with what I am as a person.

Mr. Nyland: That's right. It was much more concentrated and you were less deviated, less influenced by the rest. Now you know a hell of a lot more—of yourself as well as other people.

Don't change it.

Bill: I wondered if it's because I don't make the right kind of attempts, or...

Mr. Nyland: I don't think so. No. I think the desire is there. That one cannot always follow the desire, it depends a great deal, of course, on how much energy there is available.

Bill: Uh-huh.

Mr. Nyland: If one comes to oneself and you look at what is actually the intensity of the wish, the wish is there and there is a definite realization of the necessity, but you may not be able to apply it. Because the energy has gone into a variety of different directions of ordinary life, and because of that you cannot marshal all your energy in focusing into something that really is important. For that reason you have to find out more and more what are the motivating factors of yourself: So that out of the multiplicity of yourself as a personality you find more and more what is a fundamental tendency.

Bill: What you talked about as a Chief Feature, like...

Mr. Nyland: Well, it is not Chief Feature yet, but it is eliminating certain things that are only superficial ... which come from something a little deeper; and the little deeper one goes the more chance there is to connecting certain things ... when you get away from the surface they become ... they get closer. So it doesn't matter anymore what my particular attitude may be, to one person or another there may be the same tendency coming from a much more essential part of myself; and in that way I gain self-knowledge of that which is more centrally located, and the problem becomes really easier because I see that what I am essentially come out in a variety of different forms. You see, you can have the same type of a person, it doesn't make any difference

if he happens to be a banker or a farmer; to the outside world he is different, to the inside he may be, let's say, Cancer.

You see what I mean by that: I try to find out what is really the motivating force that compels me to act; and then I, in the beginning I'm satisfied with having just the activity or the manifestations, but when I start to think what is really that caused it, I have to go much deeper because that what makes me behave in a certain way may have been an influence that I got 10 years ago—somehow or other someone made a remark about certain things which then was lodged in me and still causes me to behave in a certain way.

If you do that, you will see that you can clarify much more than you... Because in trying to concentrate on something that is a little bit closer to you and when the things come together, that in itself will already increase the intensity. And the fact that I want to consider that and not to let it go until I finally find a solution, will clarify it tremendously. The turbidity is caused by the variety of possibilities as manifestations.

All right? Yeah. I think it will help.

Bill: That's been troubling me from time to time, and I've thought about it.

Mr. Nyland: It will help. But don't worry about it, and don't change it. It's quite all right.

Yah.

Janice: Uh, I wondered about answering people. You know, a while ago I didn't speak to them at all—as far as, um, the other Group—and then I began to answer, um, and I found that, you know, I could ... that, you know, it was possible for me to do that. And yet, there are times when I come to a meeting and, um, I feel as though I haven't Worked enough and so I haven't a right to answer them, as though ... even though I could answer them from knowledge, that, uh, I haven't been feeling enough Work experience, let's say, within that week to answer them sincerely. And so, I wonder about that.

Mr. Nyland: Janice, when you talk to someone who wants to know something, you have to find out first: Where does that question come from. Because sometimes it's quite superficial, and it may be an interest that is aroused for that one moment so that almost, I would say that if you don't answer it, it doesn't bother them. That's a very diluted kind of a question, and it has not much meaning. If, however, a question comes from a person with a stammering voice—emotionally undone, not knowing what to do as if it comes from a depth and it is difficult even to express it—then that kind of an answer to such a question has to be based on experience so that

then, in the experience of yourself, you can indicate that you feel what the person is asking. But when it is superficial, you answer superficially—with knowledge.

There is a great difference. If a person really wants to know, you can hesitate a long time before you dare to answer. If a person is superficial it doesn't matter, because you won't do any harm. I say it this way: A person who has a question and reads a book, can find an answer in the book which is written and take it in and can keep it in his mind, but a person who reads a book in order to find out what is inbetween the lines and what is the real meat and what is really the meaning why the author wrote it, has towards the book an entirely different attitude and for them, that what he is reading probably has to be reread—and reread ten times—before he is satisfied that he has extracted everything from the book that can be extracted. And there is the difference in answering: The last part will give him experience—the last case—the first one, it will be superficial; after some time he will have forgotten, the other person will never forget it.

So, I would not make a general rule—that it always has to be based on experience. I think in general to become more truthful, whenever it comes from experience it's right. Whenever one suggests anything to anyone—either in a task, or in a suggestion, or behavior, or a discovery of one's characteristics—that, I'm afraid, has to come from actual experience. Otherwise it won't hold water. Otherwise the other person almost intuitively will distrust you. If you say certain things that come because you think they link together but you really don't know, a person who wants to know will find out if it applies. But if you really know, just a few words are enough to say “Yes, I know. I ... it is really this,” and then you tell them.

Yes, Eddie.

Ed Luttrap: I'm not certain about the appropriateness of this question and it may not be answerable now at this time, but I'm sure ... it is one that concerns me deeply at times and I'm sure it concerns all of us in Group I deeply at various times. But, what can we do ... or is there something we can do to develop more openness and understanding between each other, between ourselves in Group I.

Mr. Nyland: Well, do you hate each other?

Ed: No, I don't think so. I think there's something under ... if we did there would ... we wouldn't be held together the way we we're held together, I don't think.

Mr. Nyland: I think there is quite definitely a desire to find out certain things which can be beneficial for everyone. That, I think, is an essential aim each person has, and I think that's what

holds you together. The difficulty is, that in the manifestation of expressing it there may be certain idiosyncrasies that certain people like and others don't like. So, if you want to eliminate that, of course it's a good aim, but it also could be understood that whenever one is expressing certain things in a certain way, that one can take that expression—whichever form it is given—by looking at that what is trying to be told and overlook the way the person manifests.

For instance, I can say the truth in a variety of different ways. When I say it blusteringly, I will offend people because they don't like me to be blustering. When I say it softly, they have to extend their attention in order to catch it if they wish. If they don't have that wish and then they say, "you speak too softly, I can't hear you," then there is not enough interest. If I tell the truth in a few words, those who are attentive will listen and hear it. But if they are not attentive and live a little bit more on the surface, for them of course it remains a closed book.

So, I don't believe there is a general rule, and I don't think that a person can be entirely free from his personality so that he can eliminate all these different things which may be a little harmful or hurtful to someone else who may not like this and that.

But, you see, the question is not so much what is the form of the expression, but what is really being expressed. So, the general advice simply means: Try to find, in whatever expression of anyone in the Group, whatever is alive in him that is trying to find a certain form, and do not consider the form primarily, only secondary.

If one can learn how to stand each other's manifestations, one can only do it by trying to make contact with the essence. But we live in a very superficial world, and whenever we use sense organs for the reception of that what is around us and whenever a person is using a voice in a certain way—which is rasping and unfortunately I'm allergic to a rasping voice—then immediately I don't give a damn what he is saying, it bothers me too much. When I said a little while ago about brusqueness, it may be that a person just cannot stand it because it grates on him. When people are a little oversensitive, many things of an outside form and expression are going to be received in a certain way, and there is no chance that that what is being said can ever reach me. Because I close myself up; it already gets stuck and it is reacted upon on the surface, and it doesn't touch me.

So the requirement, it's quite obvious: To be open to that where that question or statement comes from, and to eliminate, as much as I can, all associations of the past; and to take that what is presented at that moment for the value of that moment, and to try to accept a person as he is at

that moment in exactly the same way as I would have to accept myself as I am when I Work. And that is the real solution.

Almost I would say this: That whenever there is someone voicing an opinion I try, in that listening, to do as if I've never heard it before; and that I will say, at the end of that, in the first place "how interesting," in the second place "maybe something is in it for me." Maybe I did understand where it came from, and for that person I make an acknowledgment that I ... not necessarily agree, but that I have listened and I can understand the reasoning. And then, perhaps I can argue. I first have to make a positive statement—not immediately contradicting—and this, I think, changes the attitude of people among themselves. It changes it tremendously. Because if I immediately sit on my high horse and tell people off because they don't know what they are talking about, I've lost my audience, but if I say "All right, an aim is to find out what makes you even say what you are saying," perhaps that what is being said can be used for my benefit; and if I encourage that particular quality, then I will be able to understand what he says, not with my mind only but with my feeling.

And so, it relates to the three different ways of communication between people: The physical, emotional and intellectual. I have said many times, for a proper relationship it is necessary to understand the three possibilities; and not only one or perhaps even two, but all three. That the physical is a method of adjustment and flexibility, that the emotional is absolute, and that the intellectual is understanding. Never mind what it is, provided I see the motivation. The understanding is not agreement; and need never be agreement, but only the realization of that what I then understand as a logical conclusion of someone else's mind. Physically, it will have to come to an agreement of a certain kind, otherwise it is a failure. Emotionally, there never can be any question whatsoever. That is the absolute value of emotion, and for that reason communications, relationships between people always should be, if possible, on the emotional scale first.

If I feel for the people in a Group ... not that I consider them brothers and sisters but I consider them comrades, those who have an aim which is common to all of us—if the aim I have in mind is a realization in the future of the possibility of a Conscious Man, then I do not mind very much how different people, when they are honest, try to strive towards it. But when I have in mind constantly that the aim is to reach something of a different kind of an understanding ... on a plane of Consciousness and in which the absoluteness is represented by Conscience, then I

can overlook the terrible mistakes they may make, because I will help them to try to put them on the right road, towards that aim when their aim is clear for me and I don't get lost in the manifestations of a person.

All the different forms of obnoxious behavior can be eliminated if I can see through that form to that what is life in a person. If I understand their prison, if I know that they are like I am and if I know and I see it—by their behavior or by the way they happen to wish to talk—that they are sincere and that there is some kind of a struggle in which they want to communicate certain things even if they do not know exactly how to find the proper words for them, then I am on a basis of a relationship with them where it doesn't matter anymore how obnoxious they may be sometimes; and that what is gold, it may be sometimes gilded and it is not digestible, but when it is full, solid 14 carat gold, I can take it, at any kind of a layer, down to the essence of a sphere. If there is truth in a Man, it can come out regardless of what form it takes.

But that's interesting: That no form prevents life from not being expressed. Almost at birth, when life is put in a form the form receives instructions not to remain a prison forever. When a Man is born or conceived or whenever he appears on Earth, he has in it, already in that form, the knowledge that the form must die. Sometimes I've said, already a little child at the moment of birth wishes to die.

Yeah.

Questioner: What you said to Bill, um, a little while ago struck a note for me. I would ask you how ... how you could do that directly, how do you achieve that kind of self-study with any kind of Impartiality.

Mr. Nyland: Well, you first have to know how to be Impartial to the surface things. The acceptance of one's own behaviors as they are—as the behavior happens to be—when I start accepting that I already have done a big thing; because since I live by the behavior forms and that what is the outside—of my criticism of other people as well as of myself—is based on that, I forget that there is life that is represented. So the way I find it is, when I wish to go inside I have to discover more of life and less of that form. And that's the way I try to enlarge my world: By going inside, by changing the pattern of that what is being Observed I come less and less attached to that what is the outside form which contains life, and I become more and more searching for that what really has made the form as a form of life. And the problem that I have to face is to see that life is not that form, but that the form is only form and it contains life when

... if my interest is life. And sometimes I've said whenever one Observes under the influence of 'I' Observing me as I am, that what is now a manifestation becomes 'transparent' for me; so the change takes place in the form itself so that that what is now matter becomes transparent for the Observation of 'I' when I can see the life within me, and that that what is life within me can experience the translucency of my form ... to let influences from outside of me enter into my essence. The process is then simply that if I wish to come to that which is essentially of more value, I have to pay less and less attention to the form in which it happens to be; and that, for me my problem is to see life as it is and not life as it is represented.

The difficulty in that particular process is when I become interested in life and when life I see expressed in a variety of different kinds of manifestations physically ... and that what causes the physical activity in the form of a feeling or a thought, my greatest difficulty is to realize that that what is the feeling of me is not concentrated, and it is a poor substitute—if I can see my solar plexus—in which not all the nerve nodes have been collected as yet. And therefore I have trouble of discovering life, because it is so thinly spread over the totality of my physical body.

On account of Work, something takes place in the collecting of that what is an emotional or even a feeling kind of a quality; and that then under the influence of an 'I' Observing this body as it is and then influencing the condition of the body ... and quite definitely because of its presence of light affecting the physiological condition of my physical existence, that then that what is life becomes more and more concentrated in a central point and it ... as I've said many times, it 'moves' from the solar plexus to my heart.

So if the ultimate aim is to have an emotional state in my heart, then my aim in daily life is to see life in the heart of a person and not in his mind, and to be able to understand a person emotionally with his motivation and becoming free, I would almost say, from *any* form of expression.

That is what is beautiful in a child, is exactly that state of life. And you can say the attempts of crawling and standing up and being able to control, by means of muscles, that what it wants to do, is really a question of the mind. Because the emotional state is already there in a child, particularly when it smiles. And there are two different things in that child. Quite definitely something that is without any question the most important part, it is life in a child which as yet is not too much distributed over its totality of that body ... and all it has is muscles, and at the time when it is born it has *very* little of an emotional quality. There is an intellect

because it has opened the eyes and it has sense organs, and gradually that starts to develop; and the difficulty, then, is that that starts to predominate in a child so that the intellectual center is ahead of the emotional one, and by the time that energies flow down to the formation of an emotional center in a child, the child is already divided and the mind, not knowing the language of emotions, settles for the solar plexus. And this is a terrible tragedy: That then a Man grows up with a substitute, and his emotions have been drowned.

The emotions in a Man are Atlantis. That's his real essence, and because of one of the Transapalnian Perturbations Man receives a shock and is completely ... at the moment of birth something happens to him which makes split off the Moon and Anulios so that then, from that moment on the child begins to manifest—which is his Moon—and that what becomes lost and covered by the manifestations is Anulios: A form of life which, although there is not visible. And the second Transapalnian Perturbation for a child, that what takes place is when a child starts to consider itself as a personality and changes, then, the name which has been given to it—and which the child uses many times Objectively as talking about “Willie” and “little Peter wants this and that”—and it starts to substitute “I,” and then something is broken and the essence is then submerged, like Atlantis. And the third Transapalnian Perturbation is when Man has grown up and is sufficiently developed in his physical body and is so-called ‘mature,’ that then, at that time his essence is completely covered with sand, and that what are his manifestations is very much like a desert.

I find myself, and then I try to Work. And when I try to find out what I really am, then I enter into myself. And when I wish to find out what are the motivating forces more concentrated in that what approaches the point of my life within, I become more essential and I put in that, whatever I do, my heart—this is how I know.

What I've said just now has a tremendous impact if you actually can understand what I've said. It is the solution to the riddle of life.

Yes.

Questioner: If what I understand is right, then you can ... you can get at that by—the essential thing of me—by becoming aware of my manifestations.

Mr. Nyland: One has to go from the manifestations to that what motivates it. On an ordinary plane the manifestations ... the motiv... the motivation for a manifestation comes from my ordinary brain and from my ordinary feeling. When I become essential, something is introduced

in a manifestation which comes from different sources. The more I want to go inside within myself, the more there is the ability to give something that comes from my heart and that what is a certain form of Consciousness of freedom. When I Work, something develops in me which then becomes an intellectual body and an emotional body; and when these two exist, that what I start to manifest is a result of the two and expressed in the form of a Will. But this is only essence grown out into the manufacture of certain higher Being-bodies which enable a Man to become a Man, and that only he will become a Man in the real sense—in fusing the three bodies which he then possesses—is when he reaches his essential essence as a point. At that point everything will drop away, including manifestations, and at that point he experiences the unity which is needed for the fusion of the three bodies and *then* Man becomes harmonious. Again, there are three steps.

You understand what I mean.

Questioner: Yes. I think I do.

Mr. Nyland: Yes, I think you do.

New Questioner: Mr. Nyland, are you ... when you talk about this deepening, is this in an application of ... of Work as I understand it now?

Mr. Nyland: I think it is an application of the manifestations, as you understand, with Work as you understand it; in which that what is now already a form of Consciousness and a form of Conscience, intentionally wishes to use the manifestations for a definite purpose of conveying more life. So, in that sense I get away from the ordinary expressions—the way I am in my ordinary behavior—but then I must use that what is an attribute of my unconscious state, and in particular the five sense organs as they are now subjective, to inject in them an Objective quality.

Where I start with that, is by the acquisition of flexibility of the five different forms of manifestation; by changing the way I walk, by changing my postures, by commanding my gestures in a certain way in accordance with my inner wish, by being able to express with my face without the use of words, and being able in my voice to go the whole range of different octaves of the voice itself. This I do: Whenever I can express any emotion in myself, let it come out through any of these manifestations.

There are several exercises for that particular purpose; and one is, for instance, that if I wish to express a feeling that I want to have an outlet for what is a feeling center, something that can exist by itself without the aid of my physical center. I utilize for that the five sense organs ...

and in particular my eyes so that then, through my eyes I make flow an emotional state for myself to the outside world. So that if I wish to express indifference, hate, jealousy, love, care, consideration, and all the different feeling and emotional states—devoutness, real devotion, yielding, negation of myself, unselfishness—I want my eyes to express it. I use for that purpose anyone who happens to be around, and in particular those I don't know so that I won't do any harm to them. I walk on the street and I pass people, and at certain times I want my eyes to express jealousy. And I look at a person who I don't know and I don't care what he thinks, but I wish to express it. This is how one deepens one's feeling.

We're talking about emotional states. We're talking about big things. Why *do* we, really. Unless you can place Work for yourself in the depths of your own life, Work will ultimately lose its meaning; because it would become monotonous and you would not be able to put life into it ... unless it is already connected, you might say, at an 'early age' of one's interest in the wish to become Objective; so that then when things become a little difficult afterwards and you feel that perhaps the interest or the reasons or even motivations, or the familiarity with yourself or sometimes the impossibility of being able to stand one's own manifestations for whatever they are, or when sometimes the critical attitude becomes so much that it's extremely difficult to continue to live, that then there is something that can help you to carry you over into a state ... I call it 'perspective' of that what is essentially me.

And for that reason talking, now, about it and to try to disclose a little bit of what is really the substance of Work; not just a little ABC and not even intuition and not even an attempt that I make in certain, let's say 'going against' tendencies, but that it touches that what one really is essentially within oneself, and that that what Man then must know: That he is on Earth, here representing something that has been given to him. You might say that God has 'entrusted' him with life, and that for that reason he has a responsibility to answer to that ... and not to neglect the existence of God or to deny that he has a relationship towards His Endlessness; and that the real meaning of being a child of God means that I know there is that kind of relationship, like a father and a child—or like a grandfather and a child if I consider an intermediary level as Christ so that, then, the relationship of Beelzebub to Hassein can be explained without talking about Hassein's father, only his uncle.

So when one starts to see this kind of perspective in the wish really to Work and to find out what is the value of myself and then, at times even the ability and the possibility created for that

purpose; to give that what is of oneself—partly, you might say, one’s private life and partly of the essential quality of honesty within oneself—that that ... on that basis certain things can take place in someone else and he not only becomes your friend, but he becomes an understanding person who is willing to help you at whatever cost. And that then if you start to Work together, you will have a unity which you otherwise will not achieve.

That’s why I talk about these perspectives. Because life, naturally, is deep but it is endless and it is omnipresent, and unless I understand what is meant by the totality of all life existing of which I, in my form—the way I appear—are still a part of ... now apart and that my aim is to become One, that then only on the basis of that kind of an aim for all of us, that that what is life in all of us should be united. And when a Group starts to Work together, they must overlook that what is the form; it just happens to be the form of the body, but that what really counts is your essential quality, as much expressible as it is possible in yourself. For that what really counts is that what you are inside, and when you can reach that and you reach the perspective of ultimately the point of origin, then something takes place in you and then you know, and you feel, what one is talking about.

So I think it is necessary, every once in a while, to have that kind of a perspective; so that it is not just superficial or coming together for a meeting or even exchanging a few remarks about your Work, but that if you could establish among yourselves a relationship. I don’t want to call it ‘loving,’ but it is very close to it. Because love means that one wishes to create, for another person, the possibility of that person’s life to become free. That is really love: That one wishes for the other person freedom, and that you create conditions that the other person can actually, by means of Work understand how to free herself or himself from that form in which they happen to live, and then set life free like you wish for yourself to have life set free. And that the love is always like oneself ... to love your neighbor *as* yourself. Because it’s on an equal basis of life. There is no difference in life in someone else or in oneself; it’s only covered up differently, and sometimes it’s a little bit less transparent or a little bit too solid or too unporous, too much closed, not enough openness and willingness even for expression—and sometimes too timid and sometimes much too gross.

When one can see that, of course then work, reading, communication, seeing each other, asking how one is and meaning it—that takes on an entirely different kind of a color. When one can recognize the color of a person—what they represent—the color for them is the form in

which life, as light, takes on the vibration rate belonging to the form; and that the totality of harmony in a Group is made up of all colors which, at times as representing different kinds of personalities, can take on the form ... even the form of white light, in which the colors disappear but what remains is insight into each other.

What one really aims at is to try to find out, how can I reach so-and-so. How can I—whatever I am, covered as I am—make myself sufficiently open in such a way that that what takes place as a natural exchange remains, as it were, for me the ‘most logical’ way of behaving. How can I take out of my manifestations those kind of things that now hamper that free flow of thought or a feeling, or even of an expression in a physical sense. How can I use that what I am for the purpose of representing unity, wholeness, wholesomeness, real liveness to someone so that when they, if they could become sufficiently susceptible, start to realize that something is alive in me, and it Wakes Up the life in someone else.

The question of Awakening for oneself is only a little step towards the help to Awaken someone else in your neighborhood, that kind of a person close to you with whom you can have an exchange without having to care too much about the form because they can understand when your hair is let down and you are, you might say, ‘natural.’

We have the difficulty when it goes a little further and it becomes diluted ... and you have to include, of course, your professional acquaintances and it is difficult, sometimes, even to have a feeling of that kind of an affection. But that is towards the outside world. When one is with oneself and those that are near and close to one and for whom one cares, the inside road is different. The road towards the center of oneself, towards the center of one’s little world, towards the center of what makes me what I am and from where I start ... have started at conception and birth and when my life started to spread to the totality of my body and the different functions of the organs. And it is really that what I call ‘privacy,’ where I wish in the inner, inner chamber of myself not to be disturbed; because one never knows when the telephone of God rings in my room, and then I don’t want to be busy but I want to be there to be able immediately to answer and to say, “Yes, hello, I’m here.”

I know of course this kind of thing, it’s difficult to introduce it in crude life forms. One is so easily hurt, and of course one is always misunderstood in that sense. Because who dares to open up that what is precious. One is so afraid that even exposure to the light, I change the color—so that one is afraid that it will fade. The problem for ourselves is, when there is

something inside that I know that is indelible, it will never fade. It will always be there—endlessness. When one looks at one's life and one knows it is endless and only this little apparition—this kind of a little bits of a form that happens to live on Earth for a little while, and that it is only so temporary—that that what one finds in reality to exist, practically has nothing to do with this little passing-by from birth to death. But if one can see what one really is and whatever assumed ... assuming assumptions one wants to make and whatever it is that one knows in reality to exist for oneself, it doesn't matter.

Ultimately one must come to the conclusion that that what is, is, and never changes. Because that what is form dies at the level where it was created. When one once sees the unity of the universe and sees that what is Omnipotent for God becomes for oneself one's Will, and that what is Omniscient becomes for oneself one's Consciousness, and that what is Omnipresent is the Conscience which tells at any one time what I am and keeps on reminding me: "Don't forget that what is your task, that what is the aim for your life, that what is the reason why you happen to breathe is only to give an expression to that what is the Holy of the Holiest."

I have a feeling, you see, that if you can remember these kind of little statements and when it touches you in some way, somewhere, in the depths of your life as you know it, it is very much like when you are by yourself, undisturbed. When you come to grips with life as you know it outside and that that what is to be solidified within you—that what has to become for you the kind of entity on which you must build—that that really starts with the realization of oneself within one as a unit; and that then life starts to expand and forms for oneself the possibility of the universe by means of a globe like the Earth, by means of a Solar System like our system Ors, by means of different constellations forming the Milky Way, by means of the realization of that what is unity in the Absolute, by means of the combination of that what is negative and positive resulting in the neutralizer which then becomes the One and Only.

I say if you can remember these little things, if then your attitude and the wish to Work comes and that you say, "But, I am engaged in something that is really of value"; not only to me but to all Mankind as much as I know them and that it is up to me to represent that and to live in accordance with that kind of a Golden Rule, then one's life will change because you will be able to take it as it happens to be, and in that you will discover that what you really are. And then one will Work; because you know, then, that the only way towards that kind of freedom is by first becoming Objective to yourself, and afterwards to become unified in that what has been set free

and what has been built on the understanding of what is the meaning of God in one's life and the meaning of oneself in one's own life, and the meaning of that what is totally the truth. Because the truth then will set this life of myself free—entirely free, no bondage whatsoever and never and never be bound anymore. Then you will Work. Then you will have a Group.

So, let's leave it at that. Try to remember it—for your own sake. It's the life of yourself that is at stake. It is the life of a Man who wishes to become a Man. It's the life for a person who will answer to the responsibilities laid on him by whatever law; always willing to face that what he should face unflinchingly and to have the strength, by means of that what is within and by means of prayer to receive that what is without, to be united with these two influences within himself, and in that kind of creation to become—or rather to Be—in the image of his Endlessness.

I'll see you again sometime. Goodnight.

End of tape